THE ORIGINAL of WAR: OR, THE Cauſes of Rebellion.

A

SERMON

Preached in the Caſtle of *Exon*,

On the 15th of *January*, 1683.

BEFORE

The Right Reverend Father in God

THOMAS Lord Biſhop of *Exon*,

And other

His Majeſties JUSTICES of the Peace

For the County of *DEVON*.

By *THO. LONG*, Prebendary of St. *Peters, Exon.*

Rebuke the company of ſpearmen, the multitude of the bulls, with the calves of the people, till every one ſubmit himſelf with pieces of ſilver. Scatter thou the people that delight in war, Pſal. 68. 30.

— *Quem diſcordiæ, quem cædes Civium, quem bellum Civile delectat, tum ex finibus humanæ naturæ exterminandum puto.* Cicero, *Philip.* 13.

LONDON:

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TO

The Right Reverend Father in God

THOMAS Lord Biſhop of *Exon*,

And other

His Majeſties JUSTICES of the Peace

For the County of *DEVON*.

My LORD & GENTLEMEN,

I *Have the more readily complied with your* Deſires *for* Printing this Sermon, *that I may acquaint the Nation with an* Exemplary inſtance *of* Religion *and* Loyalty; *which I beg your pardon for* Reprinting *in your* Own words, *as followeth.*

Devon. ſſ. *Ad General. Quarterial. Seſſion. Pacis Dom. Regis tent. apud Caſtr.* Exon. *in & pro Comitat. præd. Secundo die* Octobris, *Anno Regni Dom. noſtri* Caroli *Secundi Dei gratia Angliæ, Scotiæ, Franciæ, & Hiberniæ Regis, Fidei Defenſor,* &c. *Triceſſimo quinto, Annoq; Dom.* 1683.

WE have been ſo abundantly convinced of the Seditious and Rebellious Practices of the Sectaries and Phanaticks, who through the Courſe of above One hundred years ſince we were firſt infected with 'em, have ſcarce afforded this unhappy Kingdom any interval of reſt from their Horrid Treaſons, as that we muſt eſteem 'em, not onely the open Enemies of our Eſtabliſhed Government, but to all the common Principles of Society and Humanity it ſelf. Wherefore, that we may prevent their Horrid Conſpiracies for the time to come, and ſecure (as much as in us lies) our moſt Graci-

ous KING and the GOVERNMENT from the Fury and Malice of 'em, we reſolve to put the Severeſt of the Laws (which we find too Eaſie and Gentle, unleſs enlivened by a vigorous Execution) in force againſt 'em.

1. We Agree and Reſolve, in every Diviſion of this County, to require ſufficient Sureties for the good Abearing and peaceable Behaviour of all ſuch as we may juſtly ſuſpect, or that we can receive any credible Information againſt, that they have been at any Conventicles and Unlawful Meetings, or at any Factious or Seditious Clubs; or that have by any Diſcourſes diſcovered themſelves to be diſaffected to the preſent Eſtabliſhed Government, either in Church or State; or that have been the Authors or Publiſhers of any Seditious Libels; or that ſhall not in all things duely conform themſelves to the preſent Eſtabliſhed Government.

2. Becauſe we have a ſort of Falſe Men, and more perfidious than profeſſed Phanaticks, who either wanting Courage to appear in their own ſhape, or the better to bring about their Treaſonable Deſigns, privately aſſociate with, and encourage the Seditious Clubs of the Sectaries, and with them Plot heartily againſt the Government; and yet, that they may paſs unſuſpected, ſometime appear in the Church with a falſe ſhew of Conformity, onely to ſave their Money, and the better to ſerve their Faction: that we may (if poſſible) diſtinguiſh and know all ſuch dangerous Enemies, we will ſtrictly require all Church-wardens and Conſtables, at all our Monthly Meetings, to give us a full account of all ſuch as do not every Sunday reſort to their own Pariſh-Churches, and are not at the beginning of Divine Service, and do not behave themſelves Orderly and Soberly there, obſerving all ſuch decent Ceremonies as the Laws enjoyn: And that they likewiſe Preſent unto us the Names of all ſuch as have not received the Holy Sacrament of the Lords Supper in their own Pariſh-Churches Thrice in the Year.

3. Being fully ſatisfied, as well by the clear Evidence of the late Horrid PLOT, as by our own long and ſad Experience, That the Nonconformiſt Preachers are the Authors and Fomenters of this Peſtilent Faction, and the implacable Enemies of the Eſtabliſhed Government, and to whom the late Execrable Treaſons, which have had ſuch diſmal effects in this Kingdom, are principally to be imputed, and who by their preſent obſtinate refuſing to Take and Subſcribe an Oath and Declaration, *That they do not hold it lawful to take up ARMS againſt the KING, and that they will not endeavour any Alteration of Government either in Church or State*; do neceſſarily enforce

force us to conclude, that they are ſtill ready to engage themſelves (if not actually engaged) in ſome Rebellions Conſpiracy againſt the KING, and to Invade and Subvert his GOVERNMENT: Wherefore we reſolve in every Pariſh of this County, to leave ſtrict Warrants in the hands of all Conſtables, for the ſeizing of ſuch perſons. And as an encouragement to all Officers and others, that ſhall be inſtrumental in the apprehending of any of them, ſo as they may be brought to Juſtice, we will give and allow Forty ſhillings, as a Reward, for every Nonconformiſt-Preacher that ſhall be ſo ſecured. And we Reſolve to proſecute them and all other ſuch Dangerous Enemies of the Government, and common Abſenters from Church, and frequenters of CONVENTICLES, according to the Directions of a Law made in the Five and Thirtieth Year of the Reign of Queen *ELIZABETH*, Entituled, *An Act for the keeping Her Majeſties Subjects in due OBEDIENCE.*

Laſtly. That we may never forget the infinite Mercies of Almighty God, in the late Wonderful Deliverance of our Gracious KING, and His Deareſt BROTHER, and all His Loyal Subjects, (who were deſigned for a Maſſacre) from the Horrid Conſpiracy of the Phanaticks and their Accomplices; and that we may perpetuate as well our own Thankfulneſs, as their Infamy, that the Generations to come may know their Treachery, and avoid and never truſt men of ſuch Principles more; and alſo, that we our ſelves may perform our publick Duty to Almighty God, before we enter upon the publick Service of our Country: We Order, Reſolve, and Agree, with the Advice and Concurrence of the Right Reverend Father in God, our much Honoured and Worthy Lord BISHOP, to give and beſtow for the Beautifying of the Chappel in the Caſtle of *EXON*, and for the erecting of decent Seats there, Ten pounds: And we will likewiſe give & continue Six pounds to be paid yearly to any one of the Church of *Exon*, whom the ſaid Lord BISHOP ſhall appoint, to read the DIVINE SERVICE, with the Prayers lately appointed for the day of Thankſgiving on the Ninth of *September* laſt, and to Preach a Sermon exhorting to OBEDIENCE, in the ſaid Chappel, on the firſt day of every General Quarter-Seſſions of the Peace held in the ſaid Caſtle, to begin preciſely at Eight of the Clock in the Morning.

And may the Mercies of Heaven (which are infinite) always protect our Religious and Gracious KING, his Deareſt BROTHER, and every Branch of that ROYAL FAMILY; and may all the Trea-

Treaſonable Conſpiracies of thoſe Rebellious Schiſchmaticks be always thus happily prevented.

That the continued Care of His Majeſties Juſtices of the Peace for the County of DEVON, *for the Safety of His Majeſties Sacred Perſon, the preſervation of the Publick Peace, and advancement of true Religion, may be fuller known, and have a better Effect; I do hereby Order and Require all the* CLERGY *of my Dioceſs within the County of* Devon, *deliberately to publiſh this Order, the next Sunday after it ſhall be tendred to them.*

Hugo Vaughan, Cler. Pacis Com præd.

THO. EXON.

My LORD & GENTLEMEN,

YOu *have taken the* right meaſure *for ſecuring our* Peace, *and* rendring unto Cæſar the things that are Cæſars, *by* rendring unto God the things that are Gods *in the firſt place. We all owe it to your Piety, R. R. Father, who have* loved our Nation, and built us another Synagogue: *which with all thankfulneſs we* acknowledge; *and may it ever remain* a Houſe of Prayer *for* thoſe ends *to which you have* deſigned *and* reconſecrated *it, by your* preſence *and* Devotion. *When I ſaw the* Heads of our County *following the* Guide of their Souls, *and like* Moſes *and* Aaron *on the Mount* ſtretching out their hands *with their* hearts *unto God* in Prayer, *it ſeemed to me a* good Omen *of* Succeſs *and* Victory *againſt thoſe* Amalekites *that are ſtill conſpiring againſt us* in the Vallies. *For ſuch as* you, *who make it your buſineſs to* ſerve God and the King, *are* the Chariots of Iſrael, and the Horſemen thereof: *In* you *we may ſee* Righteouſneſs and Peace *embracing* and kiſſing each other; *and may they never proſper, that attempt to put* them *or* you *aſunder. And*

And now I beſeech you, R. R. Father, and worthy Gentlemen, ſuffer a word of Exhortation; *which is, that you would bend your* united Force *againſt that* Profaneneſs *and* Debauchery, *which, as it is an* effect *of our* former Diviſions *and* War, *ſo it will be the* cauſe *of* new Confuſions, *and drawing down the Wrath of God on the Land. For if ſuch* men of Belial *as are ſtill* fighting againſt God, *blaſpheming his* Holy Name *by* accurſed Oaths *and* damnable Imprecations; *that own no other* Deity *but the* Luſts *of their* upper & nether bellies, *and ſacrifice more of their* time *and* Eſtates *to* Bacchus *and* Venus, *than to their* God and Saviour, *and*, Leviathan-*like*, ſport themſelves *in the* waters of the Sanctuary, *ſcoffing at all things that are* Sacred, *and think themſelves* ſo great, *that no man* durſt put a hook in their noſtrils, *or* reprove *them, though never ſo* friendly, *and in the* Name of God, *be permitted to* riot it in the day-time, *we may expect an* approaching night *of as much* blackneſs and darkneſs, *as* violent ſtorms *and* tempeſts, *as* hitherto (*God be thanked*) *hath paſt over our heads.*

And becauſe Tipling *and* Brothel-houſes *are the* Nurſeries *of theſe* miſchievous vices, *where men ſacrifice more of their* time *and* Eſtates *to their* ungodly Luſts, *than to their* God and Saviour; *let thoſe* Neſts *and* Receptacles *of* unclean Locuſts *and* devouring Caterpillars, *which do even* cover the Land, *and though they have the* faces of men, *yet under them they carry the* hearts of beaſts, *and the* ſtings of fiery Serpents, *be ſuppreſſed. I know there may be ſome* Silver-ſmiths *that will plead for* theſe Shrines of the great Goddeſs Diana, which bring no ſmall gain to the Crafts-men: *But certainly if the* time *and* Treaſure *which is ſpent and* ſpilt *by theſe* Debaucheries *in* Idleneſs, *and upon their* Luſts, *were employed in their* dayly Labours *and* honeſt Callings *the King would have a* far greater, *as well as a* better Revenue *and* Aid, *than from all thoſe* Augean Stables. *Theſe are thoſe* Devils Chappels, *which in many places he ſet up for* himſelf, *at the* very entrance into God's Houſe; *where his* Chaplains *daily attend* his Service, *but eſpecially on thoſe* Holy-days *which are ſet apart for* God's Worſhip; *and from* hence *there are as many* Oaths *and* Imprecations *for* Vengeance *and* Damnation *ſent up againſt Heaven, as there are* Prayers *and* Supplications *for* Pardon *and* Salvation *in the* Churches of God.

And

And how great Provocations *theſe are to our* Holy God, *your own experience of the great and* dayly trouble *occaſioned by ſuch* Riots, *may inform you: for from hence proceed* Thefts, Whoredoms, Baſtardies, *Brauls and* Quarrels, *which are proſecuted by* expenſive *and* ruining Law-ſuits, maiming of Limbs, *and* ſhedding of innocent Bloud. *Theſe are the* Sanctuaries *of* Vagabonds *and* Robbers, *the* Hoſpitals *of* incurable Fools *and* Madmen; *where men are* beſotted, *bereaved of* reaſon *and* ſtrength, *and made uncapable of any* good Employment: *The very* Peſthouſes *of the Nation, where* Diſeaſes *are propagated, and* Infirmities *intailed on* ſucceeding Generations. *By theſe* Circean Cups, men *are transformed into* beaſts; *and by their* looks *and their* language *you may know them: for* Vix hominem ſonant.

Theſe were the Apollyons *that* deſtroyed *the late Kings* Armies, *his* Forts *and* Garriſons, *and reduced him to* more ſtraights *than the Armies of his* Adverſaries; *who when they ſhould be* fighting againſt the Kings Enemies, *were* fighting againſt God; *and* diſcharging Vollies of Oaths againſt Heaven, *when they ſhould have been* praying *for* mercy *and* forgiveneſs *from thence. Theſe* hardned the hearts *of the* Kings Enemies, *and* alienated the affections *of his* Subjects, *as if the* Cauſe *could not be* good, *that was defended by* ſuch Inſtruments: *for they brought an* evil Report *on a* righteous Cauſe, *as if their* Prince *were like* that Party, *or* Gallio-*like*, cared for none of thoſe things. *It was doubtleſs by and for the* wickedneſs *of* theſe men, *that* ſo good a Prince, *and* ſo juſt a Cauſe *was overthrown: and* if we ſtill do wickedly, (*though as yet we have no* viſible Enemies) *the Mouth of the Lord, which is able to do it, hath ſaid,* Ye ſhall be deſtroyed, both you and your King.

Wherefore I beſeech you who have Power *and* Authority *from* God *and the* King, *vigorouſly and unanimouſly to endeavour the* Suppreſſion *of thoſe* Seminaries *of* ſin *and* uncleanneſs, *which* provoke God, *and bring the* Government *into* Contempt; *and then we may hope that God will ſtill* ſuppreſs our Enemies, *and eſtabliſh us on the* ſure Foundations *of* Peace *and* Righteouſneſs: *which is and ſhall be the hearty Prayer of,*

My Lord and Gentlemen,

Exon, Jan. 21. 1683. Your moſt humble and hearty Servant,
for God, his Church, and the King.

THO. LONG.

St. JAMES 4. 1.

From whence come wars and fightings among you? come they not hence, even from your luſts which war in your members?

BEing to ſpeak to ſo ſolemn an Audience, I could not think of a more ſeaſonable and proper Subject, than to commend unto you, eſpecially R. R. Father in God, and worthy Gentlemen who are in Commiſſion for the *PEACE*, an *Enquiry* into the Cauſes of *WAR*.

And the Text ſeems to be a *Writ of Enquiry*:—*From whence come wars?* In the due execution whereof, you may do God and the King, your ſelves and your Country, moſt acceptable Service. For in this Text you have a diſcovery of the firſt moſt ſecret motions that tend to *War* and *Confuſion*: which, as it is ſaid of the *Baſilisk*, being firſt ſeen, they die; but if they ſurprize us, we periſh.

I ſhall therefore wave all formalities and delays, and become your humble *Sollicitor* to take immediate cognizance of the *merits of the Cauſe*; that OLD CAUSE which hath formerly involved the three Nations in War and Confuſion, and is like to ſet us all on a flame a ſecond time. And I doubt not to produce ſuch *clear and unqueſtionable evidence* concerning the *matter of fact*, that not one (though intereſſed and prejudiced perſon) ſhall return an *Ignoramus*, but agree fully in the *Verdict* with St. *James*, That *the wars and fightings among our ſelves* can proceed from no other cauſe, but *thoſe luſts that war in our members*. And in this

I dare make every man a *Juror*, being as well under the Oath of *God* in his *Baptiſm*, as the Oath of the *King* in his *Allegiance*: both which oblige him to *diſcover and bring to condign puniſhment* thoſe luſts that fight againſt *God*, againſt the Peace of *our Soveraign Lord the King*, and the temporal and eternal Peace of *our own Souls*.

Three things the Text directs us to enquire into.

1. The matter of Fact: *Wars and fightings.*
2. The Perſons engaged: *Among you, or between your ſelves,* (*viz.*) the twelve Tribes to whom St. *James* writes this Epiſtle.
3. The Original whence theſe Wars came; which our Apoſtle aſſures us, was from no other cauſe, but *thoſe luſts which did war in their members.*

Firſt, of the matter of Fact; which was more than *private Stirs and Heats*, (as ſome term them) there was ſome fire and flames; and *Behold*, ſaith our Apoſtle, *how great a matter a little fire kindleth!* it proceeded to Open Hoſtility and Murther. For although by Gods juſt Judgment upon them, they had been for above an hundred years under the Power and Government of the *Romans*, and owned no King but *Cæſar*, by whom they were permitted the enjoyment of their Religion, Laws, and Liberties, under the eaſie tribute of one peny yearly for each perſon, which was the ordinary pay of a Labourer or Souldier for one days ſervice: yet did they not onely often rebel againſt their *lawful Governours* on the account of that Tribute, but frequently by more than Civil Wars did execute moſt barbarous and bloudy Fights among themſelves, being divided into many reſtleſs Factions, each ſtriving to be uppermoſt, until they were all ruined.

This our Apoſtle plainly expreſſeth, *v.* 2. *Ye fight and war*; and again, *ye kill, and deſire to have*; (i. e.) to get do-

dominion and unlawful poſſeſſions: ζηλῶν the word is, and it ſeems to refer to a Generation of men that called themſelves *Zealots*, who under a pretence of Juſtice and Religion, made it lawful to kill and deſtroy all that oppoſed their ingroſſing the Power, Wealth, and Trade of the Nation; for that was the Religion of thoſe men. And thus began thoſe unnatural Wars: the People were perſwaded by theſe *Zealots*, that their Religion, Laws, and Liberties were invaded by their *King*, that *Prince of Peace, the anointed and Holy One of God.* Againſt whom the great Council and ſome chief Prieſts ſtirred up the People, and conſpired to put him to death: And having all the Factions at their beck againſt him, as their *common Enemy*, that would let in the *Romans* upon them; and having by many *intolerable affronts and indignities driven him from his Royal City*, and *hunted him from place to place*, they corrupted a *Judas* to betray him for a *ſum of money*; and by *Subornation of falſe Witneſſes*, and a *Pagan Judge*, and *mockery of Juſtice*, they murthered him as it were at the Gates of his great City *Jeruſalem*; whoſe thirſt of bloud he had a little before endeavoured to quench by a flood of tears: *O Jeruſalem, Jeruſalem, which killeſt the Prophets*, &c. This our Apoſtle obſerves, *ch.* 5. 6. *Ye have condemned and killed*, τὸν δίκαιον, that *Juſt One*; Parallel to *Acts* 3. 14. *Ye denied the Holy One and the Juſt, and deſired a Murtherer to be granted unto you.* And now that the Royal fence was digged down, what could be expected but a deluge of Bloud, even the days of Vengeance, *wherein all things that were written were to be fulfilled?* Luke 21. 22.

And *Judgment was to begin firſt at the houſe of God.* Accordingly we find, *Acts* 6. 9. that *Some of the Synagogue of the Libertines and Cyrenians*, &c. accuſed St. *Stephen* the Proto-Martyr. For *they being not able to reſiſt the wiſdom and the ſpirit by which he ſpake*; and by his ſharp but juſt reproofs, *ch.* 7. 5. being *cut to the heart*, *v.* 54. the People,

Elders and Scribes caught him, and brought him to the Council; and *ſet up falſe witneſſes*, which ſaid, *that he had ſpoke blaſphemous words againſt Moſes and againſt God*, and would *change their cuſtoms*, ch. 6. 11. And him they proſecuted with a rage that reached up to Heaven: for they *gnaſhed on him with their teeth*, and *cried with a loud voice* for his bloud; and *ſtopped their ears* to all ſober counſels; and *ran upon him with one accord, and ſtoned him, calling upon God, and praying for his enemies: Lord, lay not this ſin to their charge*, Acts 7. 60.

Then *Herod* their *uſurping king vexed the whole church; impriſoned St. Peter, and ſlew James the Brother of our Lord with the ſword.* And thoſe men *of whom the world was not worthy*, were counted worthy to die; and die they did like worthy men: for *they took joyfully the ſpoiling of their goods*, and *had trial of cruel mockings and ſcourgings, bonds and impriſonment*; and being tempted to *deny the faith*, choſe rather to be *ſawn aſunder and ſlain with the ſword.*

What havock was made of the Flock of Chriſt by theſe *grievous Wolves*, after that the *chief Shepherds* were *ſmitten*, is too large to be repeated: Onely as *Geographers* are wont to deſcribe great Countries and Cities, Battels and Devaſtations, in a little *Map*; I ſhall preſent you with a *proſpect* of thoſe Wars as it was delineated by our Saviours own hand; whereof it was impoſſible but every tittle ſhould be true. *Mark* 13. 9. He ſays, *They ſhould deliver one another to the council, and beat them in their ſynagogues:* That *brother ſhould betray brother to death, and the father the ſon; and children ſhould riſe up againſt their parents, and cauſe them to be put to death: that a mans foes ſhould be thoſe of his own houſe; and whoever did kill his diſciples, ſhould think that he did God good ſervice: That there ſhould follow thoſe wars great afflictions peſtilences & famines, ſuch as had not been from the beginning of the world: That they ſhould fall by the edge of the ſword, and be led captive into all Nations; and Jeruſalem ſhould*

ſhould be trodden down of the Gentiles. Luke 21.23. for their enemies ſhould *caſt a trench about them, and keep them in on every ſide, and lay them even with the ground, and her children within her, until there were not one ſtone left upon another.*

And ſhortly after our Saviours death, began theſe troubles; of which we have ſome account in the *Acts*, ch. 5.36. *Theudas boaſting himſelf to be an extraordinary perſon* (as it was foretold that *falſe Chriſts and falſe Prophets ſhould ariſe and deceive many*) *began a Rebellion with* 400 men, whom he diſſuaded to pay Tribute to *Cæſar*; *who was ſlain, and all that obeyed him were brought to nought.* Then *Judas of Galilee* on the ſame occaſion *drew much people after him and he and his party periſhed*, Acts 5.36, 37. Then *Bar-Jeſus* a falſe Prophet ſought to *diſcredit our Saviours Miracles* by his *Sorcery*, Acts 13.6. Another falſe Prophet *led out* 4000 *men into the wilderneſs who were Murderers*, Acts 21.38. theſe, as *Joſephus* ſays, increaſed to 30000, but were overthrown by *Felix*. 8400 were ſlain at *Joppa*, 20000 at *Ceſarea*, not one eſcaping; 50000 at *Delta*, and a great ſlaughter was made of them that followed *Simon* a Galilean, by *Coponius*. See *Joſephus l.* 2.19.22. *&c.* And another great Maſſacre on *Eleazar* and his Party, who refuſed to *ſacrifice and pray* for the welfare of *Cæſar*.

So that theſe turbulent *Jews* finding no ſucceſs in their attempts againſt the *Romans*, turned their Swords againſt each other; and they who boaſted moſt of being *true Iſraelites*, were *true Iſhmaelites*, that *had their hands lifted up againſt every man, and every mans hand againſt them.* The tribe of *Ephraim againſt Manaſſe*, *and both againſt Judah*; City againſt City, and Brother againſt Brother: they who called themſelves the *Religious* and *Zealous*, threw off their Cloaks, and appeared to be *Sicarii*, very *Thieves and Cutthroats*, as *Joſephus* calls them. *Jeruſalem*, that had been a *City at unity within her ſelf*, was by theſe men crumbled into

to Factions, and made an *Aceldema*, or *field of blood*, which was *ſhed as water on every ſide of Jeruſalem.* Mount *Sion*, *the glory of the whole earth*, was like Mount *Sinai*, ſurrounded with *blackneſs and tempeſts, and the ſounds of trumpets.* The *holy lamps* were extinguiſhed, and NEW LIGHTS ſet up on every Turret, which burnt them to the ground. The *Temple* had no other *Sacrifices* but heaps of *ſlain men*, and the *blood of the Prieſts ſhed before the Altar*, whom the *Zealots* ſlew with as little regret, as the *Prieſts* were wont to ſlay the beaſts for Sacrifice. All ſacred things were profaned, and prophane things accounted ſacred. Having neither *King* nor *Prieſt* left, *every one did what ſeemed good in his own eyes*; and like *Cain* that had *ſlain his Brother*, thought *every one he met would ſlay him*; and therefore dealt with him as an enemy. Here you might ſee three *Independent Armies* ſtrugling in the bowels of their common mother *Jeruſalem*, and putting her into ſo many throws and pangs, as cauſed her diſſolution: *John* the Prieſt againſt *Eleazar* the Religious, and both againſt *Simon* the Zealot; who being defeated, ſlew his Wife and Children firſt, and then himſelf. Here the Souldiers eat their leathern girdles for hunger, and women their Children of a ſpan-long; the aged and young dying for Famine; the rich and the Nobles ſlain with the Sword, and none to make lamentation over them, or to bury the dead. This was the condition of that *Holy land*, when the *Kingdom of Iſrael* degenerated into a *Common-wealth.*

If any mans heart be not affected with this ſhort relation of the Jewiſh Wars, let him read thoſe larger Commentaries which their Countryman *Joſephus*, who was an eye-witneſs of thoſe confuſions, tranſcribed from the Originals written with their Swords in Blood. And he muſt have a heart harder than thoſe *Swords*, or the *Adamant* it ſelf, that is not mollified by ſo much humane blood, but ſtill retains an edge and appetite for War; which none can reliſh,

but

but they who have ſurfeited on too much Plenty, and too long Peace; and being diſpleaſed with themſelves, by their inſatiable *luſts*, and diſtracted *Conſciences*, ſeek to find eaſe and diverſions, as the Devils do, by drawing others into the ſame condemnation; like thoſe *unhappy Princes*, who being diſturbed by frequent *Seditions* of their Subjects at home, do *invade* the Dominions of their *Neighbours*, and make their Territories *the Seat of War*.

Thus the *luſts* that did *war in their members*, carryed on the war againſt the *head* and *heart* of the *Nation*; which minds us of

The ſecond particular to be enquired of: *Unde bella inter vos?*

For this was no *neceſſitous people*, no *Highlanders*, or Inhabitants of the Deſarts of *Arabia Petrea*, but of *Canaan which flowed with milk and honey* for the pooreſt; they were ſed with *the flower of the kidneys of wheat* to ſtrengthen them, and drank *of the generous blood of the grape* to comfort their hearts, and *Rivers of Oyl to make them of a cheerful countenance*. God *rained fleſh among them as thick as duſt, and feathered fowl as the ſand of the Sea*. Heaven and earth contributed all their Treaſures, to make them a happy people.

But the proviſion that God gave them for the comfort of their lives, they uſed as provocations to their luſts; and, as *Jeſurun* of old, *they waxed fat and kicked: they forſook God that made them, and lightly eſteemed the rock of their Salvation*. And from hence came thoſe Wars.----*He delivered their power into captivity, and their beauty to the enemies hands: he gave his people over to the Sword, and was wroth with his inheritance*. The Surfeit of a long-continued Peace and Plenty, is fatal unto ſenſual men; it puts them into ſuch *Feavouriſh Diſtempers*, and *freaks of madneſs*, that they can neither indure the *diſeaſe* nor the *remedy*, but ſeek to *deſtroy* thoſe that come to *ſave* them.

2. *Whence*

2. *Whence come these Wars among you?* Who had as often felt the dismal consequences of war, as they had provoked God by their murmurings, their ingratitude for good, and *lusting after evil things.* They could not forget their sore bondage in *Egypt*, and their miserable captivity under the insulting *Babylonians*, who *cryed, Down with them even to the ground,* ROOT and BRANCH, *that the name of Israel may no more be had in remembrance:* and they were scarce recovered out of those confusions which *Antiochus Epiphanes* had brought upon them, (see 1 *Maccab.* 1. 11.) who drew them into a *Rebellious Covenant*, and proudly entred into their *Sanctuary*, and took away *the golden Ornaments, and the Crown, and the hidden treasures*; and made great *Massacres*, and *covered all the house of Jacob with confusion:* he *laid waste their Sanctuaries* as a wilderness, and *shed innocent blood on every side of Jerusalem:* he *forbad their offerings and sacrifices* in the Temple, *polluted their Sabbaths*, and *Festival days*; set up *Altars* and *Chappels* of *Idols:* left their Children *uncircumcised*, to the end that they might *forget the Law*; and changed all the *Ordinances.* He murthered the Priests of the most high God, and ruled all according to his own ungodly lusts; driving the *Israelites* into secret places, wheresoever they could flee for succour.

But God had by many miracles of mercy restored them out of all these Calamities, to a good degree of happiness; their *Temple* was *rebuilt*, their *Laws preserved*; the *uniform worship* of God at *Hierusalem* established, *whither the Tribes went up to Worship, and to give thanks to the Name of the Lord.* God fixed his *Shekinah*, and *dwelt among them* again; he met them in *the beauty of holiness*, and made them *joyful in his house of prayer.* And *to all this glory he added a defence*; for during all the time of the *Maccabees*, as long as they sought the Lord, he made them to prosper. No Nation had a God so great, Laws and Statutes so good, a

Land

Land ſo fruitful, Victories ſo ſignal and frequent; that the dread and terrour of them was fallen upon the Nations round about them; and every man might *ſit under his own Vine*, and under *Gods Vine too*, and ſing *the Song of David: Happy are the people that are in ſuch a caſe, yea bleſſed are the people who have the Lord for their God.*

What poſſible imagination could men at ſuch a height of felicity (if the very *height* had not made them *giddy*) conceive of bettering their condition by *Wars* and *Fightings*? Or what in reaſon could they think of, but to ſecure their preſent enjoyments by *Thankfulneſs* to *God*, *Obedience* to their *Governours*, and *Peace* and *Unity* among *themſelves*? But this unhappineſs we have all derived from *Adam*, that *Paradiſe it ſelf* will not content us, unleſs we may *eat of the forbidden fruit*: we *nauſeate Manna it ſelf*, unleſs we may have ſomewhat to *gratifie our Luſts, which war againſt our Souls.* And *hence come wars and fightings among us, even from our luſts, which war in our members.* Which is the laſt branch of our Enquiry, (*viz.*) That the Original of all our *Wars*, is *thoſe luſts that war in our members.*

The method to effect a Cure, as in the natural, ſo in the body politick, is firſt to find out the true cauſe: which in this of *War* is like that of the *Hectick Fever*, which at firſt is *hard to be known*, but *eaſily cured*; but at length is *eaſily diſcerned*, and *difficultly cured.* For as in thoſe *lingring Fevers* there are little indiſcernable [illegible] lurking in the *bloud*, and circulating with it, which in time ferment the whole *maſs*, and *ſet the whole courſe of Nature on fire*: So *thoſe luſts which war in our members*, and the faculties of our Souls, have a ſecret, and to our ſelves at leaſt, if not to others, an indiſcernable motion, until *Temptations* and *Opportunities* are preſented; and then the *ſenſual appetite* is in a *Commotion*, and *offers violence* to his *Reaſon*, *Religion*, and *Conſcience.* And thus, as St. *James* deſcribes it, *ch.*1.14. *Every man is tempted when he is drawn aſide of his own luſts,*

and enticed. There is a *secret bent* of our Spirits after evil things, which forceth us; and there are *flattering allurements* in the Objects, which entice us; such as the *lusts of the flesh, unclean pleasures*; the *lusts of the eyes*, riches and large possessions; and the *pride of life*, power, dominion, and applause: and between *our lusts* and *these objects* sin is brought forth. So that *all lust* is seated in our *inordinate desires: I had not known lust*, saith St. *Paul, except the law had said, Thou shalt not covet.* For the *irascible faculties* of the Soul are but as so many *Ruffians*, (such as Anger and Malice, Envy and Revenge) to execute the wills of the flesh: but by these the sinner is put into *a state of war* with himself: στρατεύεται κατὰ τῆς ψυχῆς, there is a *Seditious Party* that *wars in our members; the flesh lusting against the spirit, and the spirit against the flesh:* and these two ἀντικεινται, *are set in battel array against each other*, Gal. 5. 17. And *the law of the members*, ἀντιστρατεύεται, *warreth against the law of the mind.* So impetuous and subtle are these lusts, that they too often surprize even good men, as St. *Paul* complains of himself, *leading him captive*; hindring him from *doing the good that he would*, and hurrying him on *to do the evil he would not*, *Rom.* 7. 23. Hence it is that the Philosopher calls these lusts ἀνθρωπικὰς ὀρέξεις, *beastly lusts*, not onely from their uncleanness and sensuality, their unreasonableness and ungovernableness, but their ravenous cruelty, and ferine qualities; overturning and rending all that stands in their way, breaking all bonds of Reason and Religion, Law and Conscience; sacrificing not onely the welfare of others, but their own health and peace, yea those very members in which they war, to the satisfaction of these lusts: as *Theotimus*, when his Physician told him *he must leave his intemperance, or lose his eyes*, cryed, *Vale amicum lumen; Farewel, dear eyes*; as if his lusts were more dear. So true is that of the Prophet, *Isai.* 57. 20. *The wicked are like the troubled Sea that cannot rest: there is no peace to the wicked, saith my God.*

The

The man that gives up the reins to his luſts, is no longer *Sui juris*, but under the moſt abſolute Tyrants, whoſe Will is their onely Law; where that bids them go, they go; and what that bids them do, they do, though to their utter undoing. In vain doth *Conſcience* take on it the Office of a *Monitor*, or *Reaſon* of a *Speaker*, to give their *Reprimands*; they do but provoke the rage and outcries of the *multitude* of Luſts that can endure no controul. *Reaſon* is dethroned, *Conſcience* ſilenced; the uſurping *Vice* is got into the Chair, and *eſtabliſheth Iniquity by the Law* of *Sic volo, ſic jubeo*; and all the *five Senſes*, like ſo many *officious members*, are ready to execute the Commands of thoſe unruly Luſts.

Who can wonder that the man who lives in oppoſition to the expreſs Commands of God, and ſlights his own apprehenſions of Gods everlaſting wrath, for every *trifling luſt*, ſhould, when the greater temptations of *Dominion* and *Power*, of *killing and taking poſſeſſion* of *Crowns* and *Kingdoms* are preſented, be the Contrivers and Proſecutors of *Sedition* and *Rebellion* againſt their *King*? That man cannot truly love or fear the *King*, who *beareth the Sword that can onely kill the body*, who neither loves nor fears *God*, who *is able to deſtroy body and ſoul in hell*. Hence it is that *Solomon* obſerves, *Prov.* 17. 11. *The wicked man ſeeketh onely Rebellion*. For having loſt the peace of his own Conſcience by *fighting againſt God*, and having ſinned away the uſe of *Reaſon* and *ſober counſels* by his contumacy, like the evil ſpirit that was caſt out of the man, *he findeth no reſt*, but roves up and down, to aſſociate Legions of others as bad as himſelf, to diſturb the peace of others. And *hence come wars and fightings among us*.

And now it is eaſie to turn the Scene, and from the *Unde inter vos*, to enquire *Unde inter nos*? From whence come wars and fightings *among us*? For as to matter of fact, if the Wars of any Nation under Heaven can paral-

lel thoſe of the *Jews*, ours do; and in ſome reſpects (conſidering that we are *Chriſtians*) have outdone them. For have not we as obſtinately reſiſted and fought againſt the God of Heaven, though he have placed us in *a fruitful Land*, and fed us with *Manna*? Have not we ſtill murmured, and tempted him, *requiring meat for our luſts*? Have we not refuſed all thoſe means and overtures of ſalvation which the Son of God hath offered us? and do we not ſtill refuſe to do *the things belonging to our peace*? Yea, with the filthy *Gadarens*, we have even *forced him to depart out of our coaſt*, and preferred our *Swine* before our *Saviour*. We have made our great Lord to *ſerve* under our baſeſt luſts: We have ridicul'd him by *falſe Prophets* and *falſe Chriſts*, ſaying, *Behold, he is in the deſert fields, or in the ſecret chambers*, when he taught openly in the Temple. We have falſly accuſed him as *an enemy to Cæſar*, and Patron of *Rebellion*; and ſo have *crucified afreſh to our ſelves the Son of God, and put him to open ſhame*: which if the *Jews* had known, as we profeſs to know him, they would not have done, 1 *Cor.* 2. 8. for *had they known, they would not have crucified the Lord of Glory*. Theſe were the grand cauſes of the final deſtruction of the *Jewiſh Nation*, and theſe provocations had brought *us* ſo nigh to utter confuſion, that nothing but a Miracle of Mercy could prevent us from falling into it. It is therefore high time to *ſearch out* thoſe Sacrilegious *Achans*, and diſobedient *Jonahs* that have raiſed ſuch *Storms* and *Wars* among us: and we ſhall find them within our own breaſts, even thoſe *luſts that war in our members*: for our Saviour hath aſſured us, that *from within, out of the heart of man proceed evil thoughts* firſt, and then *murders*; yea thoſe very *thoughts* are accounted as *murther* by our Saviour; and *if there be bitter envying and ſtrife in our hearts*, our Apoſtle tells us, that notwithſtanding our pretences to Wiſdom and Holineſs, we are *earthly, ſenſual, and deviliſh*, Jam. 3. 15.

To make this Enquiry more plain, I ſhall onely premiſe, That

That in a *Church* and *State* ſo well eſtabliſhed as ours are, where we have all things *neceſſary to Salvation* in the one, all things neceſſary to *preſerve our Liberty and Property* in the other, all deſirable Peace and Plenty for our Perſons and Families, it muſt be our *luſting after evil things* that cauſeth wicked men to diſquiet themſelves and others: Of which this may ſerve as a Demonſtration, that they who would put us into a ſtate of *War* and *Confuſion*, having no *preſent or real grievances* to amuſe the people withal, do raiſe up their old Goblins of *fears and jealouſies* of *Popery* and *Tyranny*. But as it is a folly to trouble our ſelves with what *may be*, when it is more probable that it *may not be*; ſo it is the character of a wicked man, to *fear where no fear is*, and a great degree of madneſs, to fall on our *own Swords*, when we are purſued onely by our *own Shadows*. And the experience which we *our ſelves* have had, as well as the *Jewiſh Nation*, may convince us, that thoſe very perſons that frighted both them and us with a *Venient Romani, The Romans will come and take away our place and Nation, and change our Laws and Religion*, were thoſe very men that did what they ſuggeſted the *Romans* would do.

'Tis our Saviour's advice, that we *take no thoughts for the morrow*, (i.e.) that we be not too ſollicitous about future events which are not in our power, but carefully do the duties of the preſent day; and *be content with ſuch things as we have*, and *comm't our ſelves to him in well-doing: for God hath ſaid, he will never leave nor forſake* ſuch. But if after Gods redeeming of us out of all our troubles by an *Almighty hand*, we ſhall return again to our old follies and ungodly luſts, againſt his expreſs Precepts and Threats, we may in vain expect that God ſhould work *another Miracle* for us, that have made ſo little improvement of the *former*.

I ſhall therefore proceed with my Evidence, that it is only from our luſts that war in our members, whence wars and fightings come among us.

For

For first, we are not under the power of a *Heathen* or *Forreign Prince*, that rules us by *armed Legions*, as the *Romans* did the *Jews*, that we should attempt by *wars* and *fightings* to shake off that Iron yoke. God himself hath ruled us by such a *Succession* of *Pious* and *peaceable Princes*, ever since the *Marian* days, as the whole world cannot parallel: and to raise *tumults* and *wars* to alter *such a Succession*, is to take the power out of Gods hands, *who ruleth in the Kingdoms of the earth, and appointeth over them whomsoever he will*, Dan. 5. 21. And that dear experience of *disputing the Succession by the Sword* between the Houses of *York* and *Lancaster*, between whom were fought Seventeen pitcht Battles, in which perished Eight Kings and Princes, Forty Dukes, Marquesses and Earls, Two hundred thousand of the people, besides Barons and Gentlemen, and the Treasure and Devastions not to be valued, should forever affright us from the like attempts, lest we be *found to fight against God*, as well as *against one another*.

2. Nor is there any pretence of a *Superior* or *co-ordinate power* that may rival the Crown, the King being acknowledged *the only Supreme Potentate*, &c he beareth the Sword by *Gods Commission*, and by the *Law of the Land* hath the disposing of the *Militia*: to him belongs the *jus belli & pacis*: nor *Pope* nor *Prelate*, *Presbyter* or *People*, or their *Representatives*, have any share in the *Supremacy*. And yet on such *Paradoxes* have some men grounded the late Wars: *Prove* (saith one) *that the King was the only Supreme, and I will yield my neck to the block*. I think neither the Neck nor Head of that man was far from the Block, that presumed to vent such a *Treasonable position*.

3. Nor can any complaint of *Tyranny* or *oppression* justifie a *War* among us; no Nation under Heaven enjoying more *Liberty* and *Property*, Temporal or Spiritual *Priviledges* than we. Although if we did suffer under some *miscarriages* in Government, some *passions* and *excesses* in our

our Governours, neither *Scripture* nor *Reason* will warrant any *reſiſtance*; and *experience the Miſtreſs of Fools*, may inſtruct us, that *the remedy would be worſe than the diſeaſe*; and that they who by *fears and jealouſies* of *Arbitrary Government*, and promiſes of *liberty*, and *redreſs of grievances*, *ſteal the hearts of the people* from their Prince, as *Abſolon* did, do prove their greateſt Oppreſſors. There have been but few *Tyrants* under whom their peaceable Subjects have not been much happier, than under a ſtate of *Anarchy* and *Confuſion*. More innocent blood was ſhed, more Eſtates confiſcate, more Temples, Caſtles, and Houſes ruined, more Orphans and Widows made in one year during our Civil Wars, than in all the Reigns of the Kings of *England* by any Tyrannical acts of theirs in 500 years. The *Perſians* therefore after the death of their Kings, allowed the liberty of five days, wherein every one might do as *when there was no King in Iſrael*, to convince them that ſubmiſſion to the worſt Governours is better than to have none.

4. Nor can any plea from *Religion* warrant *wars* and *fightings* among us: for we are *Chriſtians*, and not *Jews*; and we are under ſuch obligations to *peace*, that unleſs we can produce as clear warrant from Scripture for *war* and *fightings* among ourſelves, we act more like *Pagans* than *Chriſtians*. *Peace* is the *laſt legacy* that our Saviour left us, and by his Apoſtle he enjoyned us, *if it be poſſible, and as much as in us lyeth, to live peaceably with all men*: and he makes *peace* a condition equal with *Holineſs, without which we can never ſee God*. On which grounds the Primitive Chriſtians thought it unlawful to exerciſe *war* on any pretence whatſoever; they were enjoyned to take up the *Croſs*, and not the *Sword*; they were to *love their enemies*, and not to *hate their friends*: they *prayed* for thoſe that *perſecuted them*, but did not perſecute thoſe who *prayed with and for them*. The Apoſtles of our Lord did by preaching the Goſpel

Gospel *subdue Kingdoms*, but they *wrought righteousness* too, and did more for the *securing the Imperial Crowns*, than all their *own Laws* could do. And this was one argument by which *Tertullian* recommended the Christians to the *clemency* of the *Roman Emperours*, That none of them were *Nigriani* or *Cassiani*, they never abetted the Rebellions of *Niger* or *Cassius*. And this should for ever endear the Communion of the Church of *England*, that as it teacheth, *That it is not lawful on any pretence whatsoever to take up Arms against the King*; so it was the testimony of the *Royal Martyr* to our *present Soveraign*, that *scarce any one who was a beginner or active prosecutor of the late war, was a true lover, embracer, or practiser of the Protestant Religion established in* England, *which neither gave such rules, or set such examples.* And on the contrary, ever since those *twin-Monsters* of *Jesuitism* and *Fanaticism* were born into the world together, there hath not been one considerable *League*, *Covenant*, or *Association* of people against their Prince, any single *Assassination* of Kings, or *Massacre* of the people, any *Consults* for *Division*, *War*, and *Confusion*; but one or more of the *Conclave of Rome*, or *Conventicles of Separatists*, and both under a pretence of *zeal for Religion*, have been the first contrivers and executioners of them.

Ob. But it hath been objected, that the *Primitive Christians* had no *Laws* to confirm their *Religion* and *Worship*, as we have; and therefore it was not so lawful for them to defend their Religion by Arms as it is for us.

Ans. 1. It is strange that our *Laws* should be made a pretence for *Resistance*, which declare that *it is not lawful to resist on any pretence whatsoever.*

2. The *Primitive Christians*, who never bore Arms against their *persecuting Princes*, would much more abhor to do it against *Christian Governours* that favoured and protected them; they would never turn the *Laws* against the *Law-makers*, and use them as *Forts* and *Sanctuaries* to secure and protect *Rebels*.

3. If

3. If this plea might be admitted, the *beſt Princes* would be in *moſt danger*: for by this rule, if we lived under a *Pagan* and *perſecuting Prince*, that never favoured us with one *good Law*, we might not reſiſt him; but if under a Prince that made it his buſineſs to *ſecure Religion* by the *beſt Laws*, ſuch as preſume they are of a *better Religion* than their *Prince*, and can judge of the *Laws* better than the *Law-giver*, might juſtifie a *Rebellion* againſt him; and ſo the *beſt Prince* would be *moſt miſerable*; and the ſame Laws that *ſecure our Religion*, would *deſtroy his Crown*. On ſuch a principle, when Queen *Elizabeth* came to the Crown, and found *Popery* eſtabliſhed by a Law, her Popiſh Subjects, which were then the greateſt number, might have rebelled againſt her; which yet they durſt not do on this *falſe principle* of ſome *true Proteſtants*.

4. If Subjects may *reſiſt* as often as *diſcontented* and *deſigning men* ſhall tell them that the *King* doth not favour that Religion which the *Laws* do, and ſhall influence the people with *fears and jealouſies* that their *Religion is in danger*, and make them *Judges* of the *Actions* and *Conduct* of their *Governors*; the *beſt of Princes*, who certainly ought to have ſome allowance for *humane paſſions* and *infirmities* as well as other men, would daily forfeit their *Crowns*.

But laſtly, when the *Religion* and *worſhip* which we profeſs is *eſtabliſhed by Law*, how vile and abſurd is the pretence of thoſe men for *Reſiſtance*, who live in *open defiance* of thoſe *Laws*, and in *oppoſition* to that *Religion* and *worſhip* which is *eſtabliſhed* by them! to which if they did with Chriſtian meekneſs conform, there would be *no hurting nor deſtroying* in all the Land. And if neither *Religion* nor *Law* will warrant *wars* and *fightings* among us, then the pretence of *Conſcience* will vaniſh: for *Conſcience* is nothing elſe but a *conformity* of our actions to the *known Laws* of *God*, and of *our Superiors* not contrary to the Laws of God. Now when the Law of God ſays we muſt *obey our Superi-*

ors for Conſcience ſake, and our Superiors command nothing contrary to thoſe Laws, which Laws *forbid us to reſiſt on any pretence whatſoever*, there can be neither *Law* nor *Conſcience* to *juſtifie Reſiſtance*; but it proceeds from the luſts of ungodly men: whereof this is a certain proof, that when ſuch *Pretenders* to *Religion* and *Conſcience* do ſucceed in their *Rebellion*, the *Cloak* is thrown off, and thoſe luſts which ſeemed *dormant* or *couchant*, appear *rampant*; and *grievous Wolves* creep out from under the *Sheeps clothing*, which *ſpare neither Sheep nor Shepherds*, nor thoſe that helped to run down the Prey with them, ſo they may *kill and take poſſeſſion*.

Having thus proved our Apoſtles aſſertion in general, That *Wars* and *Fightings* among us can proceed from no other cauſe but *our Luſts*, I ſhall onely point you to a few of thoſe *Luſts* that are the *principal Incendiaries*.

The firſt and chiefeſt of which, is that *Pride* and *Vainglory* which abounds in the hearts of *Phariſaical men*, who ſeek to have *their Perſons had in admiration, becauſe of advantage*; and for want of *ordinary qualifications*, and *honeſt means*, pretend to *extraordinary gifts* and *revelations of the Spirit*, and *ſpeak great words of vanity, or by fair ſpeeches deceive the hearts of the ſimple*; *and ſpeak perverſe things contrary to the Doctrine received from the Apoſtles, to draw away Diſciples after them*.

When *Joſephus* relates the miſerable *Wars of the Jews*, he gives us an account of the ſeveral *Factions* and *Sects* among them that acted in thoſe Wars; ſuch as the *Phariſees* and *Sadduces*, the *Eſſenes* and the *Zealous*, who were the chief Bouteſeus. And our Saviour and his Apoſtles obſerve the like method, forewarning us of *falſe Prophets*, and *Separatiſts* or *Sect-makers*, as St. *Jude* calls them. *Beware* (ſaith our Saviour) *of falſe prophets, which come to you in ſheeps clothing, but inwardly they are ravenous wolves*, Mat. 7. 15. And *Acts* 20. 30. *I know that after my departure grievous wolves*

wolves ſhall enter among you, not ſparing the flock. St. *Peter* alſo (2 *Epiſt.* 2. 1.) ſays, *There were falſe prophets among the people, as there ſhall alſo be among you, who privily ſhall bring in damnable Doctrines, denying the Lord that bought them, and bring upon themſelves ſwift deſtruction: and many ſhall follow their pernitious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of: and through covetouſneſs ſhall they with feigned words make merchandize of you.* Now that theſe men ſerved their own bellies, and not the Laws of Chriſt, St. *Paul* aſſures us, *Rom.* 16. 17, 18. *I beſeech you brethren, mark them which cauſe diviſions and offences, and avoid them: for ſuch ſerve not the Lord Jeſus Chriſt, but their own bellies.* And in the ſecond to *Tim.* 3. 1, 2, 3. he tells us, that *in the laſt days ſome that had a form of Godlineſs,* *Schemes* and *Syſtems, Confeſſions* and *Sermons* of *purer Divinity,* ſhould cauſe *perilous times*; for they ſhould be *covetous, boaſters, proud, blaſphemers,---Traytors, heady, and high minded. From ſuch* he adviſeth us to *turn away.* St. *Jude* alſo in his Epiſtle gives the like character of ſome that made great pretences to the Spirit, as if they did *preach* and *pray,* and do all things *by the Spirit*; yet they did *walk after their own ungodly luſts, deſpiſed Dominions, and ſpake evil of Dignities*; againſt whom St. *Jude* denounceth a woe: *Woe unto them, for they have gone in the way of Cain,* who was a Murtherer, *and run greedily after the errour of Balaam for reward, and periſhed in the gainſaying of Core*; who brought ſuch *railing accuſations againſt Moſes and Aaron, as the Devil himſelf durſt not do. Theſe are they* (ſaith the Apoſtle) *who ſeparate themſelves; ſenſual, having not the ſpirit,* v. 19.

Theſe Scriptures are ſufficient to remove the prejudice which ſome people conceive againſt their Superiours for *ſuppreſſing* of ſuch *falſe Prophets* as they find ſeducing the People. The onely difficulty is, how we may *diſcern falſe Prophets,* ſeeing our Saviour ſays they ſhall come *in Sheeps*

clothing, and *transform themselves into Angels of light*. Yet our Saviour's rule is infallible, *By their fruits ye shall know them*; for first, they shall come to you, come *privily, creep into your houses*; come *with fair words and feigned speeches*; come without a *Call* or *Commission* from *God* or *Man*; come against the *established Laws*, and severest penalties of *Fines* and *Imprisonment*, and *Death* it self. Thus the *Romish Wolves* come clothed with the Name of the *immaculate Lamb* of God; *Jesuits* they call themselves, but *grievous Wolves* the Scripture terms such, who *assassinate* the *chief Shepherds* in *Church* and *State*, and *massacre whole Flocks*; that with *Elymas the Sorcerer* seek to *turn our Deputies from the Faith*, and as the *Pharisees, compass Sea and Land to make Proselytes, and to make them twofold more the children of wrath* and malice *than themselves*. These perswade their Disciples that they are of that *holy Church in which alone Salvation is to be had*; that all others out of *their Communion* are *Hereticks* and *Schismaticks*, fit onely for a *fiery Purgatory*: but if they return to the *Lap of their Mother*, they are as *sure of Salvation* as if they were in *Abraham's Bosome*.

But as our Saviour says, *By their fruits* (i. e.) their *Doctrines* and their *Practices, ye shall know them*. One General Rule we have in *Deut.* 13. 1. That *if a prophet should arise that should shew signes and wonders that should come to pass, yet if that prophet should entice the people to idolatry* (and by consequence to any iniquity) *thou shalt not hearken to that prophet*. When therefore these *Emissaries of Rome* shall teach *contrary to what we have received* from Christ and his Apostles; when they perswade us to *worship the Creature with that Worship which is due onely to the Creator*, be they *Saints*, or *Angels*, or the *Virgin Mary*, who all abhor to have God robbed of his Honour, of which he is *a jealous God*: when they adde *new Articles of Faith*, and *Rules of Obedience*, besides and contrary to what God in his Word hath

hath required, and prefer their *own Traditions* and *Inventions* above his *expreſs Commands* and *Inſtitutions*: when they ſow *Tares in Chriſts field*, and ſeek to divide his Flock; when they ſeek to advance the *Intereſt of the Pope*, above the *Supremacy of the King*, and withdraw that *Obedience* and *Subjection* from *him*, which *every Soul* is required to yield unto him; when they teach the Doctrine of *Infallibility* in the *Pope*, though he decree things *contrary to Chriſt*, as in taking the *Cup* from the *Laity*, with a *Non Obſtante* that Chriſt ſaid, *Drink ye all of this*: when they decree what is contrary to *Senſe*, as well as the *Scriptures*, in the Doctrine of *Tranſubſtantiation*; and other things contrary to *Reaſon*, as in *Prayers in an unknown Tongue*, and *denying the uſe of the Scriptures to the People*, whom God commands to *ſearch the Scriptures, becauſe in them we have eternal life*: In a word, when they practiſe *Rebellion* and *Cruelty*, and ſtir up *Strife*, and foment *Diviſions*, and plot for *Wars* and *Fightings* amongſt us; let them boaſt of *Miracles* and *Revelations*, of *Tradition* and *Succeſſion*, of *Grandeur* and *Proſperity*; let them appear not onely as *Jeſuits*, but *Angels of Light*, yet if their *Doctrine* and *Practices* be ſuch as theſe, we muſt *reſiſt them ſtedfaſt in the Faith*; unleſs we will exchange our *Faith* and *Knowledge* for a *blind Obedience*, our *Scripture* for *Traditions*, our *Liturgie* for *Legends*, our *Loyalty* for *Rebellion*, and our *Peace* for *War* and *Fightings*, or *Fire* and *Faggot*.

There is *another ſort* of *pernicious Creatures* among our ſelves, but of a *ſoreign breed*; whoſe clothing is a *Cloak of Zeal* for *Religion*, with *broad Phylacteries*, and *ſentences of Scripture*; their diſcourſe is of *ſoft Murmurings* and *Complaints* againſt the *Government*, and *loud Outcries* againſt the *Romiſh Wolves*, that we may not *ſuſpect danger* from any *other quarter*. And the better to *draw away Diſciples after them*, they come with *demure looks*, and *dejected Countenances*, and, as the *Gnoſticks*, pretend to great *Myſteries* and

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Revelations, extraordinary and immediate assistances of the Spirit, and *purer Ordinances*; that with them is the *Scepter of Christs holy Discipline,* to which all *Kings* and *People* must bow, or shall be *broken in pieces*; for God will *reprove even Kings for their sakes, saying, Touch not mine Anointed, and do my Prophets no harm.*

But *by their fruits* we shall know *these men* also: for how opposite soever they seem to be to the *Romish Wolves* in their Professions, they are coupled as *Sampson's foxes with fire-brands in their tails,* by destructive Principles and Practices against the *established Church and Government.* As *Herod* the *Jew,* and *Pontius Pilate* the *Roman,* were against Christ. It would fill a Volume to discover the *Intrigues* of *these two Factions*; how mutually they assist each other with *Arms* and *Arguments* against *their common Enemy.* They are conscious that they are *too weak singly* to encounter the *established Government*; and therefore will not suffer either to be utterly *suppressed*; nor will the *Jealouste* of either Party suffer the other to be *uppermost,* lest they should carry away the whole Prey. So that we are kept as *good Grain* between *two Mill-stones of an equal size,* till we are *ground to dust*; and then they will *grinde the faces of each other.*

Now I take those, and onely those, who do agree with the *Jesuits* in preaching and propagating seditious and traiterous Principles and Practices, such as *The lawfulness of Resistance,* and *taking up Arms in defence of Religion* against the Supreme Magistrate; *That the Original of the Magistrates power is in the people, who may call them to an account, and depose or murther them as they see cause*; That would erect *another Supremacy* in the *Pope, Parliament,* or *Presbytery*; that secretly *conspire the death of their Prince,* or *raise Open Wars* to effect the same; those who have murthered *one King* already, and use the same methods to *destroy another*; that oppose, defame, and condemn men of Peaceable, Loyal,

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and Christian Principles, and *Canonize Traytors* and *Regicides* as *Saints* and *Martyrs*; and in a word, all such as *will not declare that it is unlawful to take up Arms against the King on any pretence whatsoever*, or *that they will not endeavour any alteration of the established Government*; they whose *Sermons* are *Satyrs* against their *Governours*; whose *Preaching* is of *Cursing* and *Lies*, and their *Practice* to raise *Wars* and *Fightings* among us, for such *false Prophets* as our Saviour bids us to *beware of*.

If these men do indeed abhor the *name* and *doom* of *false Prophets*, let them do what they can and ought to do to clear themselves: *let them *expunge* out of their *Books* such *traiterous Principles*, and *anathematize* them in their *Conventicles*; let them follow that worthy Example of the University of *Oxford*, and that of the Converts, *Acts* 19. 19. bring those *conjuring Books together*, that can raise up *Legions of Evil Spirits*, and without counting the *value* of them, though it be 50000 pieces of silver, *publickly burn them*: And they will make as *comfortable a Bonfire* as ever the Nation saw, except that of *New-Market*.

But if they will still go on as those false Prophets, *Jer.* 23. 14. *to strengthen the hands of evil doers, that none doth return from their wickedness*: if they will publickly *despise Dominions, and speak evil of Dignities*; and *one Party* condemn *Prince* and *People* as *Hereticks* and *Schismaticks*, fit to be destroyed by the Sword, or to pass through a *Fiery Purgatory*; and the other accuse us as *Popish* and *Antichristian*, though they know not whether *Gog* or *Magog*, the *Christianissimus* or *Antichristianissimus* be the *Antichrist*; but whoever he be, they are more ready to be reconciled to him, than to the *Religion* and *Government established*; they shall never be able to wipe off the guilt, or escape the doom of *false Prophets*, as long as they teach such *Damnable Doctrines*: for so the Scripture hath determined it, *They that resist, shall receive to themselves damnation*, Rom. 13. 2.

And

And yet, as if the *Genius of the Nation* inclined them to *Wars* and *Fightings*, how do we (like children) in every City and Market-town flock after these *Drums* and *Trumpets* that sound an *Alarm* to *Wars*, and instead of *the Gospel of peace*, propagate an *Evangelium Armatum*, the Law of the Sword; that maintain *unlawful meetings* for the *mustering of their Forces*, and make their *Exercises* like those of the *Artilleries*, to discipline the People for *War*; and can, as by a *word of command*, lead them from their *Folds* into the *Field*, and arm them with *Zeal* enough to *murther* their Brethren, their *Bishop*, their *Prince*, and in a little time *one another!*

It is not, certainly, the *Gospel of peace* which these men *preach*; that would transform *Lions into Lambs*, but their *Harangues* transform *Lambs* into *Lions* and *Tygers*: that would teach men to *beat their Swords into Plowshares*, this teacheth them to *beat up their Plowshares* and silver *Bodkins* and *Thimbles* into *Swords* and *Pistols*. And between the *Faux*'s of this Age, who with their *dark Lanthorns* and *lighted Fire-brands*, are ready to *give fire* to their *subterranean Mines*, and are sorry for nothing but their disappointment; and those *Blunderbusses*, who being *full charged* to the very mouths with *Powder* and *Bullet*, and have *Zeal* enough, though their *hearts* be *as hard as Flint or Steel*, to give fire in the face of *Majesty* it self; we are still between the Jaws of those *roaring Lions*, that *go about seeking how they may devour us*. And had not the Almighty hand of God restrained these *Sons of Violence*, and kept them back with more than *Bit and Bridle*, they would have long since fallen on us, and rent us in pieces.

But blessed be God, even the God of our Salvation, our Deliverer and Defender, who hath hewn the *Snares* of *those ungodly men* in pieces; and though they have *often assaulted us from our youth up*, ye he hath not *delivered us over as a prey unto their teeth*. And may we never provoke

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him by our *murmurings* and *discontent*, our *hypocrisie* and *profaneness*, our *divisions* and *lusting after evil things*, to *repent him* of all the loving kindness and wonders of mercy which he hath wrought for us; which if they lead us not to *repentance* and *amendment of life*, will render us more fit for destruction; and then in vain may we hope for *another miracle*, to deliver us from those *fiery furnaces* which these *lurking firebrands* have prepared for us; and by their *indignation* since our *miraculous deliverance* from the *Lions den*, and their *as wonderful disappointments*, are *heated seven times hotter* than ever: for their wickedness still *burneth like fire*, and is like that *worst sort* of fire, which *goeth not out*, though never so many waters of *clemency* and *favours* be poured on it: they have the effect of Oyl and Fuel, to *increase*, rather than to *extinguish* the flame. For they have provided that their *malice* may *survive themselves*, and be *immortal*; they have inclosed their *Seminaries* for *Briers*, and *Thorns*, and *Brambles*, out of which a *fire* may come in time, to *burn up all the Cedars in Lebanon*; and they have fitted their *Nurseries* for *another generation* of *Vipers*, who suck in their *poysonous principles*; and are armed with *invincible prejudices* against that *Christian Religion* and *Loyalty* which is established among us: like some *plodding Spaniards* at their *game at Chess*, who having not time or success sufficient to blow off their *Bishops*, and give check to their *Kings*, leave the game to be played out by their Successors. For from the *poisonous principles* that fall from their *lips*, as from the *Serpents teeth* in the *Poet*, there spring up a *numerous brood* of *armed men*, who are as deaf to *sober counsels* and *arguments for peace* and *unity*, as the very *Adders*, and as ready as so many *Swine* to *turn on them and rent them* who *cast those Pearls before them*.

It is said, *that few men dye without a Feaver*; and as certain it is, that there was *not one* of those who were *Executed* for the late *horrid Conspiracy*, whom the *prejudices*

which *fermented their ſpirits* from their *Childhood*, did not *ſwell* and make *ſower*, and *animate them* to thoſe *deſperate deſigns* which brought them to thoſe untimely ends. Thus that degenerate Gentleman Mr. SIDNEY, had no other Apology for himſelf, than *that he had been managed from his youth in that* OLD CAUSE, which was begun in *Treaſon*, and carryed on with *confuſed noiſe*, *and garments rolled in blood*. And *another* as unfortunate as himſelf, had thoſe principles of the *lawfulneſs of Reſiſtance* in caſe of *Religion*, infuſed to him by *falſe Teachers* from his youth, which were the *venemous ingredients* to his death. The Author of the *Life of Julian* had (it ſeems) confirmed him in the belief of what Dr *Manton* had long before inſtructed him in; who on this very Text raiſeth the Queſtion, *Whether Religion may be defended by Arms?* to which, among other things, he anſwereth, *That ſometime the outward exerciſe of Religion and Worſhip may be eſtabliſhed and ſecured by Laws; and among other priviledges and rights, the liberty of pure worſhip may be one; which being invaded by violence, may be defended by Arms.----The Eſtates of a Kingdom may maintain their Religion againſt the tyranny and malice of the Prince.* And on *theſe prejudices* dyed the *whole Colledge* of the late *Conſpirators*; whoſe blood may be *required* at their *hands* that corrupted their *hearts* with ſuch *blood-guilty principles*. For *from hence come wars and fightings among us.*

2. Next to the luſts of *Pride* and *vain-glory*, St. *James* doth arraign thoſe of *envy* and *malice*, as the *cauſe of wars*: for he tells us, That *the ſpirit that dwelleth in us luſteth to envy*, v. 5. and *where envying and ſtrife is, there is confuſion, and every evil thing*, Jam. 3. 16. And if there be *bitter zeal* or *envyings* and *ſtrife* among us, that *it proceeds from the devil, who was a murtherer from the beginning*, and is *reſtleſs* till he draw others under the ſame condemnation with himſelf: for the *envious man* is *felo de ſe*; he *feeds* on his own *blood* and *bowels*, and leaves no *bowels of pity* for any

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that he thinks in a *better condition than himself*: 'tis this that is *the rottenness of the bones*, Prov. 14. 30. This *slayeth those silly ones* that entertain it, *Job* 5. 2. and *none is able to stand before it*, *Prov.* 27. 4. And next to *Envy followeth Murder*, Rom. 1. 29. Gal. 5. 21. The *first Murder* in the world was committed *through Envy* against a Brother. *Wherefore did Cain slay Abel, but through envy, his own works being evil, and his Brothers righteous?*

Acts 7. 9. *the Patriarchs moved with envy sold Joseph to Egypt.* As soon as they understood he was to be preferred *above them*, they *could not speak peaceably to him*, *Gen.* 37. 4. because his Father loved him more than them: and *v.* 20. they *conspire* against him: *Come, let us slay him, and cast him into a pit.* It was for *Envy* that the *chief Priests* and *people of the Jews* delivered our Saviour, *Matth.* 27. 18. and pursued him with outcries, *Crucifie him, Crucifie him*; and, *let his blood be upon us and our Children*: by which *impiety* they shewed themselves to be *the children of them that had slain the Prophets, and filled up the measure of their iniquities*; and drew down on *themselves* and the *whole Nation* all those *Judgments* of which I have told you, when God *visited on them all the righteous blood that had been shed from the blood of* Abel *to the blood of Christ himself*; which brought them to a πανολεθρία *utter desolation*; which *Josephus* their Countryman calls τιμωρίαν τοῦ θεοῦ ἀξίαν a *Judgment worthy of God.*

The *shedding of blood*, though of his own and Gods enemies, so displeased the Lord, that he would not permit *David* to build him a Temple; that work was reserved for a *peaceable Solomon*: and if any mans hands be *defiled with blood, though he make never so many prayers he will not hear*, till he have *cleansed his heart, and washed his hands in innocency*: and not till then, may he *have access to Gods Altar.* The *blood-guiltiness* of a *few*, draweth down the wrath of God on a *whole Nation.* There was a *Famine* on *Israel three years together* in the time of *David*; and when he

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inquired the cauſe of it, it was revealed to be *for Saul and for his bloudy houſe*, that ſlew the *Gibeonites*, 2 Sam. 21. 1. And if the bloud of the *Gibeonites* was avenged not onely *ſevenfold* on the houſe of *Saul*; by *hanging up ſeven of his Sons*, but upon *all Iſrael* by *three years famine*; we may juſtly impute the *conſuming Peſtilence* and *Fires* that have been among us, to the ſhedding of *much more innocent bloud*. And we may juſtly fear, that the *inquiſition* for *that bloud* is not yet ended: for *bloud defileth the land*; and it *cannot be cleanſed* but by the *bloud of them that ſhed it*, unleſs it be prevented by a *deep* and *timely repentance*, and the *avenging* it on *our ſelves*, by a *hearty ſorrow*, by a *ſerious mortification* of *thoſe luſts* that provoked us thereunto, and a *thorow reformation* and *amendment* of our ſinful ways and doings; except we *cry mightily* to God for pardon, and the *bloud of Chriſt, which ſpeaketh better things than that of Abel*, be joyned with our *Cries* and *Tears*. Without ſhedding of *more bloud*, there will be *no remiſſion*: for the cry of innocent bloud is not to be ſilenced by any earthly thing, but will enter *into the ears of the Lord of Sabboth* with an *Uſque quo Domine? How long, O Lord, holy and true, doſt thou not judge and avenge our bloud on them that dwell on the earth?* Revel. 6. 10.

And when we ſee *Rebellion* to be *like the ſin of witchcraft*, which ſeldom or never admits repentance: when *not one* of the *old Regicides* or *new Conſpirators*, though they confeſſed the fact for which they died, profeſſed any *Regret* or *Repentance* for it (which yet in the Caſe of Chriſt *Judas* and *Pontius Pilate* did, and every *common Murtherer* is wont to do:) when there are ſtill ſo many among us that *approve* of thoſe *horrid Impieties* of their *Forefathers*, and onely *want Opportunities* to act over the ſame *Tragedies* again: when men are ready to caſt *Fire-brands*, *Arrows*, and *Death*, and think it a *Sport*: when God *infatuates* a People, and *delivers them up to ſuch ſtrong deluſions*, and *faſcinations*, that not all the

the *Oracles of God*, nor all the *Examples* of *Divine Vengeance* and *Humane Juſtice* can *awaken them*, and reduce them to a *ſounder mind*; *neither if one ſhould ariſe from the dead, will they repent.* And whether it be that God hath given up ſuch Offenders to a *reprobate mind*, or with *Cain* they apprehend *their ſins greater than can be forgiven, or that God* delivered them up to the *furies* of their *guilty Conſciences*, and hath ſentenced them to thoſe *Chains of impenitence and darkneſs to the judgment of the laſt day*; it is to me the moſt *certain* and *ſad Omen*, that God hath yet *fuller vials of wrath* to be poured out on ſuch men, at leaſt, if not on the *whole Nation*, againſt whom his *hand* is not yet withdrawn, but *his arm is ſtretched out ſtill.*

We have a *day of Humiliation* appointed for the barbarous *Parricide* of our *Royal Martyr*, and we have had a *day of Thankſgiving* for the miraculous *Deliverance* of our *preſent Soveraign*, which you have this day religiouſly commemorated. But while ſome *mourn*, and make the *firſt* a day of *Lamentation* for *the Anointed of the Lord, who was taken in the pits of deceitful and bloud-thirſty men*; others *applaud* that *execrable Fact*, and *nouriſh their hearts as in a day of ſlaughter*, or *ſuch a Sacrifice wherewith God was well pleaſed*: And when the *ſecond* is a day of *Joy* and *Gladneſs* to ſee *Jeruſalem* in *Peace*, and *Proſperity*, and the *King* and his *Crown* flouriſh; others *mourn* that their *Babel is fallen*: if while ſome *bleſs God* that hath *preſerved the King* and his *People*, others *curſe the King* and *People* whom God hath preſerved; and while theſe are *perſwading to peace*, they *make them ready for War*: what can a People *ſo divided* expect, but to be *deſtroyed*?

Another *cauſe of War* is the *Amor habendi*, the immoderate deſire of having things that are *ſuperfluous* and *unlawful*, whether *power*, *pleaſures*, or *poſſeſſions*. For when men can ſet *no bounds* to their *Luſts*, they conſider not whether the *end* be neceſſary, or the *means* lawful, but they muſt have

have the *Rem quocunque modo rem.* And ſo S. *Paul*, 1 Tim. 6. 9. *They that will be rich, fall into a ſnare and temptations, and many fooliſh and hurtful luſts, that drown men in perdition*; and they that are *greedy of gain*, will not ſtick to *take away the life of the owners thereof.* This our Apoſtle obſerves, when he joyns *the deſire of having* with *killing.* And our Saviour makes this the reaſon of the *Jews killing the heir, that the inheritance might be theirs.* Thus *Solomon* brings in ungodly men conſpiring together, *Prov.* 1. 13. *We ſhall find all precious ſubſtance, we ſhall fill our houſes with ſpoil:* and then, *Come, let us lay wait for bloud, let us lurk privily for the innocent without cauſe.* This Luſt warreth firſt *in our own members.* Prov. 15. 27. *He that is greedy of gain, troubleth his own houſe*, diſquieteth himſelf; and his deſire of having is not quenched, but with the bloud of thoſe from whom he takes. Thus *Ahab* was *ſick at the heart* for *Naboth's Vineyard*, and nothing could cure him but *Jezabel's Receipt* of *killing and taking poſſeſſion.* Yet this was to be gilded over with a *ſhew* of *Religion*; a *ſolemn Faſt muſt be proclaimed*, and *Naboth accuſed of blaſpheming God and the King.*

That our *Wars* and *Fightings* were begun for the ſatisfaction of ſuch *covetous Luſts*, the ſame method of *killing and taking poſſeſſion* plainly demonſtrate. The *Royal Martyr*, ſhortly after his *Coronation* in *Scotland*, makes a *Revocation* of ſuch Lands as were taken from the *Crown* in his Fathers Minority. Alſo ſome *Noblemen* and *others* called *Lords of the Erection*, or *Impropriators*, who had *ingroſſed* almoſt all the *Tythes* of the Nation, allowing the *Miniſters* an *inconſiderable Pittance* or *Stipend*, and theſe *Lay-patrons*, ſo oppreſſed the *Country*, that no man durſt to take home his *nine parts*, until the *Impropriators* had ſet out their *tenth*; by means whereof, the *generality* had their *dependance* on theſe Lords, againſt whom the King received frequent *Petitions* from the *Gentry* and their *Farmers*, as alſo the Miniſters, complaining of this Oppreſſion. Whereupon his Majeſty

Majeſty grants a *Commiſſion of Surrendry* of *Superiority* and *Tythes*, in which ſome of the *intereſſed Lords* were made *Commiſſioners*; and ſo fairly and equally was it executed, that the Lords received a *competent ſatisfaction*, and the *Miniſters*, *Gentry*, and *Commons* being freed from that *Vaſſalage*, thankfully acknowledged the benefit. But the *Lords* perceiving they ſhould loſe the *dependance* of the *People*, ſuggeſted that this was done in *favour* of *Epiſcopacy*, and to the *prejudice* of *Religion*; and taking advantage of ſome other *Accidents*, they begin to *aſſociate*, and enter into a *Covenant* for defence of their *Religion*: and hence came *thoſe Wars* and *Fightings*. For the *ſucceß* of the *Scots* againſt their *Biſhops*, ſtirred up the *like luſts* in ſome *Members* of our *Nation*, who under the like pretence of *Religion*, and clamours of *Popery* and *Idolatry*, armed themſelves to commit *Sacriledge*, and (as ſoon as they had power) to *kill and take poſſeſſion*: and with ſuch *ample Dividends* of *Church* and *Crown-lands* did thoſe *Reformers* gratifie the *luſts that warred in their ſeveral members*, that they proved a *Snare* not to *themſelves* onely, but to *their Poſterity*, who *applaud their Fathers doings*; and though they proved *ſowre Grapes* unto them, yet *their childrens teeth and appetites are ſet on edge to devour things that are holy*. And *ſo juſt* do they ſtill think their *Title* to *thoſe Lands*, that they think it lawful to vindicate it by a *ſecond Rebellion*. And *hence come wars and fightings*, &c.

The laſt *cauſe of War* which I ſhall mention, is the *want* of a *due conſideration* of the *Miſchief* and *evil Conſequences* of *War*, that *Pandora*'s Box, whence *all manner of Plagues* do iſſue; peſtilential Fevers, bloudy Fluxes, Famines, Conflagrations of Towns and Cities, demoliſhing of Caſtles and Temples, devaſtation of whole Countries, and introducing of Atheiſm and Barbarity: of all which this Nation hath had ſad experience: which made the Orator to ſay, *Quem diſcordiæ, quem Cædes Civium, quem bellum civile delectat,*

eum

eum ex finibus humanæ naturæ exterminandum puto, Phil. 13. They who delight to live in a *ſtate of War,* are *not fit* to live *in any ſtate* of Mankind.

Some among us have heard to what *great honour* the *Dregs of the Nation* have been advanced; how *Coblers* have been *tranſlated* to *Colonels*, and *Clowns* to *Counſellors of State*; how *Bankrupts* have become *Bankers*, and *Apprentices Preachers*; and the *Saint-like Souldiers* have had the *honour to bind Kings in Chains, and Nobles in Fetters of iron:* and hence it is, that ſuch as are *in debt and diſtreſs*, ſuch as *diſſent* from the *eſtabliſhed Worſhip*, and like *Corah* and his Confederates think themſelves *more fit than Moſes and Aaron*, aſpire to the *Magiſtracy* and *Miniſtry* by *Rebellion* and *Bloudſhed*. But theſe *ſilly men* conſider not *who it is* that by the *Chains of theſe Luſts* is leading them Captive to *Death* and *Damnation:* they think not what *Dogs-heads* they may prove, as *Hazael* did (who had as good a conceit of himſelf as they) to *ſlay their brethren with the ſword, and ſet on fire the ſtrong holds of Iſrael, to daſh their children, and rip up the women with child*, 2 Kings 8. 13. Nor do they conſider how *ſhort* and *troubleſome* their reign may be, and how *for three tranſgreſſions and for four* (i. e.) the *manifold iniquities* whereby they *threſhed their Country with inſtruments of iron*, what *a fire God ſent into the houſe of Hazael*, Amos 1. 4.

I therefore beſeech thoſe that *delight in making Diviſions* and *War* among *our ſelves*, to conſider, firſt, how many things are *neceſſarily required* to make a *War lawful.* It is not every *Offence* or *Oppreſſion* of our *Governours* can warrant it; but there muſt be a *ſufficient Authority*; and after *all poſſible endeavours, overtures*, and *condeſcentions for Peace*, none but *lawful means* muſt be uſed, and thoſe proſecuted with *Equity* and *Moderation*, and all intended to a *good end:* which *circumſtances* cannot meet to juſtifie ſuch as endeavour *Wars* and *Fightings* among us: and therefore as *Grotius* doth determine it, *lib.* 3. *cap.* 10. de Jure belli, *All the*

Plunder

Plunder and Rapine, all the Cries and Tears of Widows and Orphans, and the louder Cries of Innocent Bloud, will God require at their hands who have been the Contrivers and Actors in unlawful Wars. So that whether they are *Conquerors* or *conquered*, whether they *ſurvive* the *Rebellion*, or *die* in it, they are like to be utterly *undone*, if they *live* and *proſper* in their *Rebellion*: they live in *impenitence*, and never think of making that *reſtitution* and *ſatisfaction* for all the *Plunder* and *Rapine* committed by them; without which there is no remiſſion: and if they die, they die in thoſe ſins to which the Scriptures have *threatned Damnation*. From which, and all the *cauſes* thereof, eſpecially *From all Sedition, privy Conſpiracy, and Rebellion; from all falſe Doctrine, Hereſie, and Schiſm; from hardneſs of heart, and contempt of Gods Word and Commandments*, let us joyntly and heartily pray, *The Lord to deliver us.*

And now I ſhall not adde any thing to your own *Religious* and *Loyal Reſolutions* for the preſervation of *your Country* from *Wars* and *Confuſions*. Onely give me leave to mind you of a Saying of the Lord *Verulam*: *We have many good Laws, but there wants one great one more, to enforce the execution of all the reſt.* And it is certain, that many go to Hell with *good intentions*, for want of *executing them* in due ſeaſon. Let us therefore beware, leſt while we are *folding our hands* in ſecurity, or are but *putting on our Harneſs*, our *Confuſions* come upon us *as an armed man*. And though we have a *proſpect* of *Peace* and *Settlement*, let us alſo look back on the *Cauſes of War*; and while others are *united* and *induſtrious* to *deſtroy* us, let us unanimouſly and vigorouſly purſue *the things that belong to our peace*. And firſt let us ſuppreſs *thoſe luſts that war in our own members*, againſt *God* and our *own Souls*: All *Intemperance* and *Uncleanneſs*, *Profaneneſs* and *Hypocriſie*, *Covetouſneſs* and *Ambition*; all *Envy*, *Pride*, and *Malice*, and whatever *Luſts* may *ſeparate between God and us*, or *divide us from one another*; and readily *ſa-*

crifice all our *private Animosities* and *Interests* to the *publick Religion, Peace, and Prosperity* of the Nation.

If after all that hath been said, there be any that still *delight in War*, let them war that *good warfare* in which they have been engaged from their *Baptism, Tanquam Sacramento Militari*, to fight under their Saviours Banner *against sin, the world, and the devil.* Here we want not *Enemies* that are constantly *assaulting us*; nor, if we behave our selves *manfully*, can we want a *compleat Victory* over them: 'tis but to *deny ungodliness and worldly lusts*; and though the *Devil himself* lead them on, we may by a *stout resistance* put them to flight, and shall be *more than Conquerors.* In these *Conflicts* we may outdo *Alexander* himself, who having *subdued many Kingdoms*, was *overcome by his own lusts*; Fortior est qui se. Every one that *fights the good fight of faith, overcometh the world*, and shall receive *a kingdom that cannot be moved*, as the Kingdoms of this World may; and *a crown that fadeth not away, reserved for us in heaven, and ready to be revealed*: for, *Behold*, saith our Saviour, *I come quickly, and my reward is with me.* Even so come, Lord Jesus, come quickly.

FINIS.